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munity." Rarely were the lords of manors allowed to appoint them. In each shire from two to four coroners were elected for life in full county court, and in the thirteenth century these were "knights." Here is discovered the "mould" or "prototype" of parliamentary representation ; "the exact counterpart of the knights of the shire, who in the reign of Henry III. were two or four in number, and were chosen in the county court."

The editorial work is thorough and helpful at every point ; and Dr. Gross's book will be heartily welcomed by every student of the English law and constitution.

GEORGE E. HOWARD.

Introduction à l'Histoire de l'Asie. Turcs et Mongols, des Origines à 1405. Par LÉON CAHUN. (Paris : Armand Colin et Cie. 1896. Pp. xii, 519.)

THOUGH we have long been in possession of voluminous and learned histories of the Turks and Mongols,—translations of works of Oriental writers or compilations by various European scholars, among whom I will only mention De Guignes, I. J. Schmidt, Baron d'Ohsson, Sir Henry Howorth, and, quite recently, Dr. H. Huth and E. H. Parker,¹—the present volume of Mr. Léon Cahun will be read with great pleasure, not only by those interested in the special subject of which it treats, but also by all philosophical readers who seek in the narrations of history the solution of the great laws governing the growth and decay of nations.

The scope and purpose of Mr. Cahun's work are best shown in his own words in the preface of his book (p. ix) :—

"Until science and method," he says, "supplanted faith and brute force, the Turks and Mongols dominated Asia and eastern Europe ; religious enthusiasm played hardly any part in their wonderful fortune. At the time of their greatest power, their typical empire, that of the Mongols, had no well-defined religion. But all that could be done with the sword the Turks and Mongols accomplished. In them is incarnated the military spirit ; their virtues are those of true warriors, courage, obedience, straightforwardness, good sense ; they have been careful governors, firm administrators ; far from scorning art and science, they have done homage to intellectual processes ; they have endeavored to adopt them, to make them natural to themselves. But the mould of their original thought was too narrow and misshapen to contain and transform the civilization of Persia or China ; confined to such a mould, it burst it asunder and lost every trace of the form which the natural correctness and clearness of view that characterized the Turk had sought to impart

¹ It is to be regretted that Mr. Cahun has not been able to avail himself of the *Tarikh-i-Rashidi* of Mirza Haidar, a work of great value on this subject, especially in the recent translation of E. D. Ross, and that he has also overlooked a most valuable study by E. E. Oliver, entitled "The Chaghatai Mughals," published in the *Journ. Roy. Asiat. Soc.*, n. s., XX. 72-128.

to it. These conquerors were, notwithstanding their innate intelligence, incapable of developing and applying to their own lives what they had learned from the Persians and Chinese ; they remained shackled to their dead bodies. . . .

“The Turkish peoples are agents, elements of action, whose material rôle is preponderating, decisive, but whose moral rôle is limited. They have availed themselves of Arab thought, Chinese thought, Iranian thought. Without them, throughout the broad expanse of Asia, neither Iranian nor Chinese nor Arabic thought would ever have passed their own political frontiers, beyond which the brutal genius of action, the warlike impetuosity of the Turks, have carried and combined them. . . .”

On the early history of the Turks, the Hsiung-nu and T'u-kueh of the Chinese, Mr. Cahun quotes from the Chinese annals and the recently deciphered monuments in ancient Turkish script. By their help he draws a most vivid picture of these peoples at the opening of the historical period of their existence, and of the regular, and, on the whole, successfully followed Chinese policy which, by the way, China has adhered to down to the present day with equal success, in regard to these dangerous hordes ; driving away the most unruly from the Empire, subsidizing or assimilating others, and planting Chinese colonies along the most exposed borders. Under the impulsion given by the Chinese, the Western T'u-kueh pushed westward, and from the first to the seventh centuries of our era, under various names, they carried their victorious arms through Asia and Europe, finally holding in their hands, in the sixth century, the balance of power between the Roman and Chinese empires.

Passing to the question of the religion of the Turkish peoples, Mr. Cahun describes with great detail their primitive faith and also shows, conclusively to my mind, that the only religion which has perfectly suited their phlegmatic natures has been Buddhism, in which they have found a freedom and comfort entirely lacking in all the other forms of religious belief they have at various periods adopted. Our author also notes that the Buddhist spirit pervades pure Turkish literature of all periods.

In the second chapter of his work Mr. Cahun treats of the Turks from the seventh to the twelfth century, of the empires of western Asia destroyed or founded by them, and of the profound modifications which the introduction among them, by the Arabs, of Islamism, has had on the subsequent history of Asia. “The Mussulman revolution,” he tells us, “decided the fate of Asia, without, however, the will of the people who ruled Asia through their geographical position and by the force of their arms having counted for anything in this result. The Turks became the Mohammedan representative of Asia against Christian Europe without even noticing it. These men, proud of their race, pre-eminently brave and stubborn, wasted their energy and their liberty at haphazard, recklessly, in the service of foreigners. When the great Mongols of the thirteenth century wanted them for themselves, it was too late ; their destiny was fixed” (p. 120).

The third section of this volume is devoted to the Mongols proper and

to their wonderful and sudden assumption of the leading rôle among the nations of the world.

While most of the details of the story of the founding of the Mongol empire and of its founder, Temudjin or Chingis Khan, as given in this work are familiar to students of the subject, I cannot forbear quoting the following passage, which discloses the veritable reason of the seemingly incomprehensibly rapid extension of Mongol power over Asia and most of Europe in the brief space of a quarter of a century, a reason to which I have not heretofore seen sufficient prominence given by previous writers. "It was to the perfection of their strategic and tactical methods at a period when the art of warfare among the other nations of the world had become quite rudimentary, that they owed their wonderful success. . . . That the Mongols of the thirteenth century, three-fourths of whom were Turks more or less Iranianized or Chinesified, were inferior in respect to intellectual culture to the Chinese and the Irano-Turks, is possible; that they carried on warfare brutally and with extreme rigor, is certain; but that in war or as administrators they have been the inferiors of the peoples whom they always were able to conquer and whom they governed regularly with a steady hand, is not true. In the thirteenth century, in military art, the Mongols were the civilized people, and the barbarians were those whom they vanquished according to rules and forms, through the genius of their generals, the experience of their captains, the discipline of their troops, and in no wise through their numbers. Their campaign of 1219 was as regular, as well planned as our classical campaign of 1805" (p. 279).

In the fourth part of his work, Mr. Cahun reviews the history of Asia under the successors of Chingis and shows us the general loosening of the bonds which held its various parts together, the constant and ever increasing power of Islamism in widening the breach. "To the middle of the fourteenth century, however, the federal bond which held the Gengis-khanites of Russia, Persia, and the Transoxiana to their suzerain the emperor reigning at Peking, was not totally severed. From the Black Sea to the Persian Gulf, the Indian Ocean, and the Sea of Japan, the Chinese Kaan, 'Power of Heaven,' remained truly the Emperor. But he was a Buddhist, and his vassals, mediatized kings, had become Mussulmen. There was no pope; but let a religious force spring up between the Mongol of the East and the Turk of the West, and the bond which holds them together will snap; the Mongol empire will completely dissolve and there will not be a common feature in its scattered remains. This religious force was not created by the great Timur; he found it organized and availed himself of it" (p. 440).

Timur, of whose romantic history the last chapter of this work treats, was the ideal knight-errant, the perfect gentleman, according to the Turkish standard of the fourteenth century,—half adventurer, half artist, trusting to his luck and to the protection of the saints. He is also for us the perfect picture of the Islamized Turk. With this perfect Turkish gentleman the decadence of Asia began; the Turk Timur smothered Turkish genius.

With the death of Timur in 1405 and the final and perfect subjection of the Turk to Islamism and of the Mongol to Buddhism, with which began the fall of these peoples from among the great powers of the world, this interesting study of Mr. Cahun's comes to an end.

While nearly all the sources of information of Mr. Cahun have for many years been familiar to Oriental scholars, it cannot but be admitted that his comprehensive arrangement of the materials at his command, and the general conclusions he has been able to draw from them, will be appreciated as positive and valuable contributions towards a better knowledge of the intricate problems of Asiatic history with which he deals, and as such should be welcomed by all students of history.

W. W. ROCKHILL.

Joan of Arc. By FRANCIS C. LOWELL. (Boston, New York, and Chicago: Houghton, Mifflin and Co. 1896. Pp. iv, 382.)

As a piece of critical biography, the *Joan of Arc* is a noble success. From the effort of the author on the one hand to be severely critical, and on the other to avoid obtruding his own theories, the book may be said to lack color somewhat. And yet it is just the presence of these elements which will give the work a charm for the scholar and make it a valuable contribution upon the subject of the mysterious maid of Domremy. Mr. Lowell has, in fact, sifted a vast mass of contemporary legends and other sources, to say nothing of modern authorities, and out of it drawn what we may regard as the real Joan of Arc,—altogether a very sweet and lovable woman, who, with all the devotion of a singularly pure and unselfish nature, gave herself to the noble work of vindicating her king, unworthy though he was, and of freeing her country from the scourge of one of the cruellest wars of all history.

By way of introduction the author presents in outline a sketch of the stirring events of early fifteenth-century French history, barely sufficient to furnish a background for his main subject. Domremy, its relation to the king of France and its position in the feudal scheme, the childhood of Joan, and the influence of her surroundings upon the development of mind and character, occupy another chapter. The subject of the *Voices* ushers the reader at once into the public career of Joan. From her first appearance at Vaucouleurs the author proceeds straight forward through the relief of Orleans, the progress to Rheims and the coronation, the betrayal and capture, the trial, judgment, and execution, to the rehabilitation.

The subject of the *Voices* Mr. Lowell does not attempt to discuss, nor does he try to solve the question of inspiration. For his own peace of mind this is perhaps wise. He simply tells the story of what Joan herself saw and heard during these years, chiefly as gathered from her own testimony at the several trials. Of her sincerity there can be no doubt. An enthusiast may profoundly believe in the cause which he has espoused as a whole, and be sincere enough, and yet find himself in special instances